RURAL CHURCH EXTENSION

LEO MAXWELL BROWN

Library of the
Church Divinity School
of the Pacific

No. 17519 Class ZT B879
Ex Dono Author
Date 1943

Digitized by the Internet Archive
in 2025 with funding from
Graduate Theological Union

https://archive.org/details/ruralchurchexten00unse

RURAL CHURCH EVANGELISM

with special reference to a

technique of surveying

and analyzing the rural church community

by

Leo Maxwell Green

A.B. Michigan State Normal College 1938

Ypsilanti, Michigan

A THESIS

Submitted in partial satisfaction

of the requirements for the degree of

BACHELOR OF DIVINITY

in the

DEPARTMENT OF PASTORAL THEOLOGY

GOLDEN DIVINITY SCHOOL OF THE PACIFIC

Berkeley, California

May, 1943

APPROVED.

Adviser.

Dean.

Filed: _____
Date Librarian

RURAL CHURCH EXTENSION

with special reference to a technique of surveying and analyzing the rural church community

by

Leo Maxwell Brown

A.B. Michigan State Normal College 1939

Ypsilanti, Michigan

A THESIS

Submitted in partial satisfaction

of the requirements for the degree of

BACHELOR OF DIVINITY

in the

DEPARTMENT OF PASTORAL THEOLOGY

CHURCH DIVINITY SCHOOL OF THE PACIFIC

Berkeley, California

May, 1943

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

APPROVED:

Henry N. Skires

Advisor.

Henry N. Skires

Dean.

Filed: _____
Date Librarian

THEOLOGICAL UNIVERSITY Library 1963

Thesis
Cage
1943

ZT
B879

C O N T E N T S

CONTENTS

Page

Chapter I Introduction..... 1

Chapter II The Importance of the Rural Church.... 4

Chapter III The Community..... 7

Chapter IV The Survey..... 13

Chapter V The Survey Questionnaire..... 19

A suggested proceedure of survey..... 19

General aspects of the community..... 20

Farm home questionnaire..... 22

Village home questionnaire..... 23

The community questionnaire..... 24

Civic conditions..... 24

Health conditions..... 26

Social conditions..... 27

Educational Facilities..... 27

Industries..... 29

Economic conditions..... 29

The Church survey..... 31

Properties..... 31

Condition of properties..... 31

Worship services..... 32

Membership..... 32

Age Distribution of members.... 33

Occupational distribution..... 33

page

Location of residences of memb's. 33

The Minister..... 34

Finance..... 35

Religious Education program..... 35

Young People's organizations..... 36

General and Miscellaneous..... 37

Chapter VI Putting the Survey to Work..... 39

Chapter VII The Spirit of Progress..... 46

Chapter VIII Rural Parish Extension..... 50

Roman Program..... 51

New Methods..... 55

Chapter IX Rural Church School..... 61

Church School by Mail..... 62

Church School by Radio..... 63

Religious Vacation School..... 70

Chapter X Relationship with Newer Sects..... 74

Chapter XI Conclusion and Yearly Analysis Questionnaire..... 80

Appendix. Programs for Rural Work..... 84

Bibliography..... 89

CHAPTER I

INTRODUCTION

I

Introduction

The interest of the writer in the rural field has developed from numerous years of business contacts and fraternal associations with the very likable people of the country. When the call to the Ministry was heard there developed reasonable questionings within his mind as to the lack of adequate work by the Church among these well loved folk. True, there was religion--of a sort, but for the most part it did not connect the farmer's life with a purposefulness of living that religion must do. Of course this was not true universally, but it was true enough to be disturbing.

It is gratifying to see a revival of interest in the rural field work--a field our particular Church has too long neglected insofar as a systematic and scientific program is concerned. This new movement is a healthy one, yet is in many respects still an infant, even though the country was the Church's first field.

The purpose of this paper is first of all to examine methods of our own Church, and those of other

denominations and independent specialists, and to garner from these sources material especially applicable to the Episcopal Church. Secondly, to present a review of some of the problems of the Rural Church today and new methods of meeting them. This study has revealed the absolute necessity of knowing the community thoroughly before the Church can effectively present its message. The manner that became most logical to attain this end was the making of a survey. Numerous and varied types of surveys are available, but at the suggestion of the Rev. Clifford Samuelson, the assistant secretary of the National Council's domestic missions division, special emphasis was made in this work to develop a technique of survey and analysis especially applicable to the needs of our Church. His suggestions have been drawn upon heavily, especially in regards to his work of surveying Lancaster, Wisconsin. Use has also been made of the survey sheets of the Methodist and Baptist Churches. An attempt has been made to simplify the survey, since it seemed most of those consulted were somewhat redundant and overheavy with questions

of secondary importance. The questionnaire in this survey, however, can be either expanded or reduced with ease to meet any particular condition.

To understand fully the community a survey must cover not only the Church's work, and a diagnoses of its operation, but likewise all institutions within the community proper. Thus a custom set by other surveys has been followed, that of analyzing the entire community as to civic conditions, health and social conditions, education, economy, industry, etc. These questions, plus those covering home life of the area will with the ones pertaining directly to the Churches give a helpful view of the entire community in regards to the influence of religion.

The section of this paper following the survey deals with considerable length upon methods of Rural Church programs for the extension of the Church into the community. It is hoped enthusiasm has been emitted, for only enthusiasm will bring results.

Appreciation is expressed for the personal interest and help given by the Rev. Clifford Samuelson, for his suggestions and the materials he made available; to the Rev. O. C. Nickle of Clifton, Arizona for his helpful information upon Church Radio work; and the Very Rev. Henry H. Shires for his kindly suggestions and advice.

CHAPTER II

THE IMPORTANCE OF THE RURAL CHURCH

impact upon the rural areas. If we fail in this mission our effectiveness will decrease, our influence will wane.

In America today one out of four acres of former usable land is now arid through misuse. Tenancy is becoming more and more noticable. The family is now becoming unstable in rural areas through the disintegration of farm neighborhoods by faster means of transportation. The Rural Church has failed to meet adequately the spiritual needs of the rural population. The human needs of ruralites, and their special problems must be recognized, and these needs served. Had our Church given the support to Domestic Missions and to Rural Work that it has given to Foreign Missions, we would not today be an 85% urban Church. This is no criticism of our Foreign Missions policies, but rather a statement of conditions the leaders of the Church recognize now.

Our greatest need is an educational impact upon Bishops, Clergy, and laity concerning the rural responsibility of our Church.[1] The field of rural work is not new---yet it is new. The Episcopal Church began

---

1. From an address by the Rev. Clifford Samuelson at the Fresno Conference, Nov. 17-23, 1942.

as a rural Church in this country, yet it has through the years neglected more and more its rural responsibility. Our purpose is to examine methods and means whereby our effectiveness in rural work might be improved.

There are numerous helpful books to be found on this subject, although the amount of duplicate material indicates the newness of this field. Outstanding success has been reported from time to time among the rural workers[1], but again the many reports of lack of positive success indicates there must be more training and systematic methodology applied in this field of the Church's work.

The Rev. F. D. Goodwin writes in his book Beyond City Limits: "If one were to seek for the outstanding cause of the comparative failure of the Churches in rural America, it would be found in the fact that these Churches have not served their people in all the needs of life. They have failed in their duty to the communities".[2] He goes on to explain why this came about, but the crux of the matter lies in the sentence: "they have failed in their duty to the communities". With this in mind, let us determine what constitutes a community.

---

1. See Forward Into Rural America, by M.W.Teague.
2. Goodwin, Beyond City Limits. pg 76.

CHAPTER III

THE COMMUNITY

III

THE COMMUNITY

The rural community consists of all the homes, either in open country or small towns, which try to meet together a common need and interest at a common center. These common needs might be food, clothing, implements, money, educational facilities, religious instruction, amusement, or social organizations. Normally, but not always, this center consists of a village ranging in size from three hundred to three thousand people, having within it all representatives of these common needs. The village residents for the most part are engaged in the business of supplying the needs of the outlying farm homes of the community. The village homes act as social agents of trade, education, health, amusement and worship for the country residents.

The community can be subdivided into two distinct types of association of rural life: homes and neighborhoods. Home life may be rather isolated for many of the residents of the community, but often a group

of homes form a neighborhood, having one or two common interests such as a school, church, a mill; or perhaps a common likeness such as the same foreign language, or religion, or kinship.

The rural pastor must know his community. This knowledge implies a definite geographic boundary, accurately conceived, and well diagramed, so that the Church's efforts may be on an efficient community-wide basis. The Rural Church must serve its community as well as its constituency, else it perishes from inbred stagnation or spiritual starvation.

If a pastor is to make his own work effective, make his parish spiritually awake, and community-minded, he must begin by discovering the kind of community in which his work takes place. He must conduct a survey. The very word survey is to many people a pill of bitter taste--"we've had those things before, and they are not worth while" . There are two answers to this objection: first, they were not worth while either because they were not efficiently conducted or were not followed through. In the second place, how can a man effectively spread the influence of Christ's Church, and the message of salvation, indeed how can he save souls, unless he

gets on a common level with his community? It is like the rural pastor who stated the difference between urban and country work is that city Church work is like picking blackberries: you watch out for the briars, but you can stand in the midst of a blackberry patch, and by moving a few feet, fill a gallon pail with large juicy berries. But rural Church work is like picking huckleberries. "Huckleberries are not gregarious, they like a bit of companionship, but they respect their neighbor's rights to sun, light, and air. They spread out, and so must the person who picks them.....Rural Church work is like huckleberrying. You go where the people are, and you travel a long way to get them. It is a stimulating, wholesome experience".[1]

In Rural Church work one must know his "huckleberry patch," the community. One has to go out to pick them, and sometimes must go a long ways in order to get a full pail.

ANALYZE THE COMMUNITY

The first concern is to discover the dimensions of the community. What is its area? What constitutes

---

1. "The Rural Messenger". January-May, 1942. pg 5.

the boundaries? C. J. Galpin[1] states we must first of all determine the farthest home in every direction from the village center whose residents come to that particular center for social and trade activities. This can be accomplished in various manners, according to the amount of time and personnel available. The best method is to visit personally every farm home radiating from the village. Other information may be garnered at the same time, facts that are practically a matter of public knowledge, and a source of pride. Knowledge about every person connected with each farm home should be gathered. The value of the census will lie in getting all the information sought, getting it accurately, and putting the facts down plainly and carefully in the right space provided on the questionnaire. The answers to the questions, when properly analyzed, give a good view of the type of people with which the Church must deal, and as a result the types of programs needed. Especially important to the pastor are the questions of Church affiliation, and just how active the family is in religious, social, and civic affairs; and whether the family is stable or migrant, tenant or owner.

---

1. Economist, U. S. Dept. of Agriculture, writing in Supplement A 22, Sociology Course 25, Rural Life. University of Wisconsin.

The second method of ascertaining the boundary lines of the community is to take to the grocers, bankers, and tradesmen of the town a mounted map showing all roads of the surrounding area, and if possible all farm homes. These men should indicate on the map the residence of their farthest customer. A map from thirty-five to forty inches square is usually large enough. Any information concerning the families in the community the tradesmen can give should be noted and filed. Plat maps from the county office, and U. S. Government surveys always are valuable aids.

The community must also be examined to determine the "mind" of the residents; their civic spirit, their education, health facilities, social life, vocation, opportunities, recreational provisions, etc. This information is important because of the psychological part it plays in making the community what it is. Likewise the Church, being an institution desiring the betterment of man's social, moral and spiritual conditions must be vitally concerned with the factors in every day living that affect the people of the area. If the Church is to be adapted to the life of today, if a Christian impact is to be made upon all factors in the community, the Church must know how to go about doing its job well.

An analysis of the community "mind" will also set a pattern for Church extension, for the program of the Church can be adapted to local conditions and thereby become much more effective. "Lost motion and effort" will be avoided, and a program planned to fit the community can be instituted, and will pay dividends.

Thus in analyzing the community the surveyors must obtain both mathematical statistics and a knowledge of the spirit that permeates the lives of all within the community, which is of course much more intangible, yet equally as important.

CHAPTER IV

THE SURVEY

IV

THE SURVEY

The rural clergy, states Bishop Goodrich Fenner,[1] have been often accused of being lazy. This criticism, although not just, he says, is due to the lack of aim and direction in the program of the rural rector. The daily round of all tasks sometimes seem to net little results unless a definite program is instituted. And as a physician needs to diagnose his patient, and a lawyer to base his case upon data and evidence, just so must the country pastor base his program, his aims, his direction, upon the utilization of practical and competent surveys of his parish. The country church needs to adjust itself to the particular and peculiar life of its parish and its community. Only then will the dangers of aimlessness be eliminated. The "huckleberry patch" must be scientifically combed.

As C. J. Galpin points out,[2] a survey discloses a constantly new parish, keeping its freshness and interest and giving stimulus to the priest and parishioners as well; the survey also creates a constantly new pastor, who sees continually a fresh point of view.

---

1. The Episcopal Church in Town and Country. p 27
2. Ibid. quoting Dr. Galpin. pg 28.

These two facts weld the pastor and people together, and consequently make a solid yet growing unit of the parish-community.

Dr. Galpin stresses the need of survey maps. "Whatever the type of parish--whether open country, hamlet, village or small city--an accurate map, large, made to scale, containing every farm home spotted, every highway, should be in the pastor's study. This map pictures the pastor's workshop. His study room is only an office. His library, his church building, his parsonage, his social building, are his appliances. But his field, his parish, where the human plants are growing, is his farm.....Once the pastor has the idea of visualizing his parish on paper he will find himself studying the significant relationships of his parishioners to their representation on his parish map".[1]

The parish must be visualized on paper. That is the crux of the matter. The information obtained in the home census, and the census of other institutions in the community can be made very useful by a system of maps. The map should be made of durable material, with the roads drawn in, as well as important buildings and neighborhoods of the community. If desired another map showing the village which is the trade center on a

---

1. Op. Cit. pg 29-30.

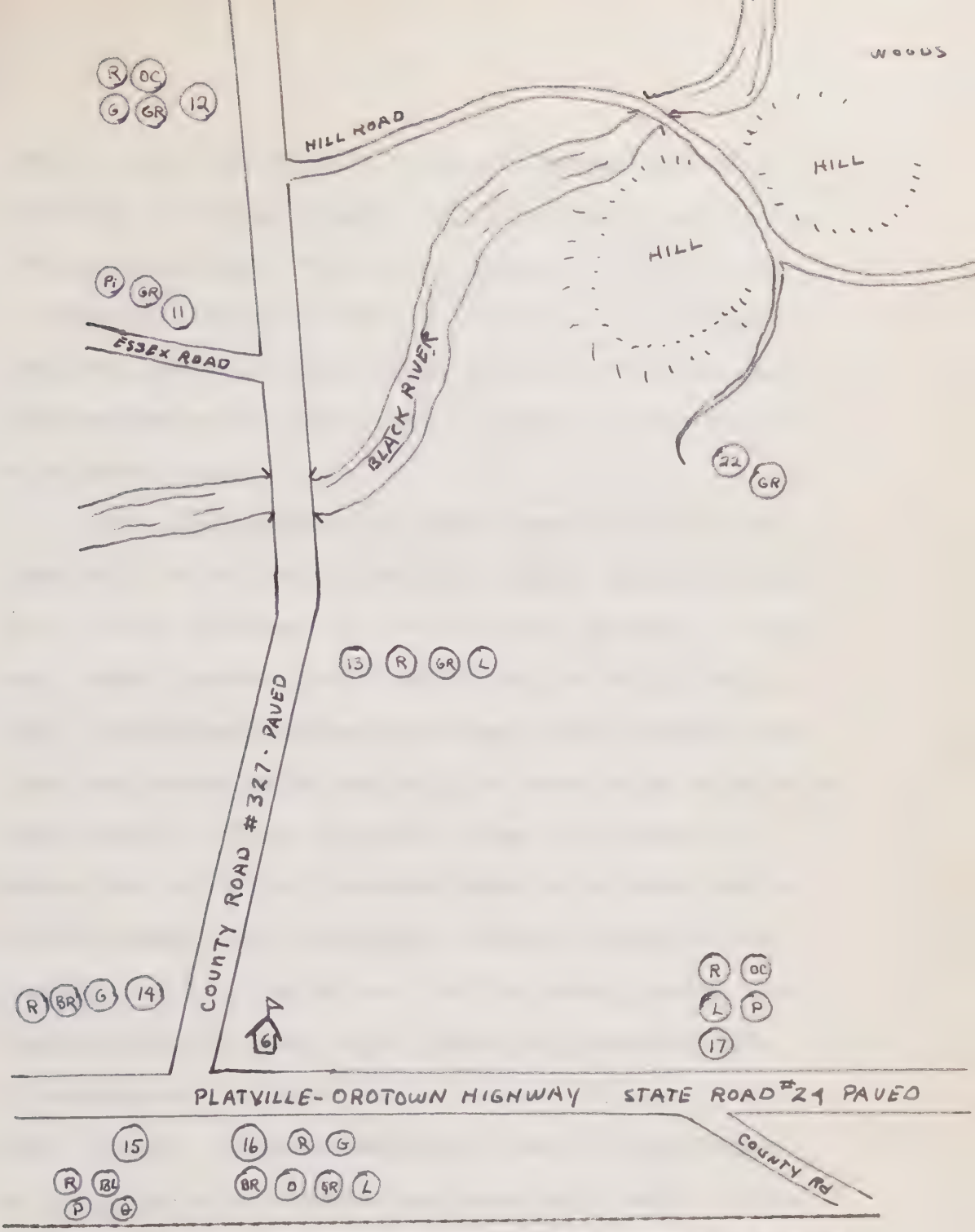


Illustration # 1. An enlarged section of a survey map, showing the method used to mark family community associations. The key below explains map.

11. Warsky home
12. Hohenstaner home
13. White home
14. Crowley home
15. Smith home
16. Lewiston home
17. Petty home
22. Gratz home.

6 District school #6

R-(red) Platville grange.
P-(purple) Platville Masons.
Bl-(blue) Platville Methodist Ch.
G-(green) Martin Co. 4-H.
Br-(brown) St. Luke's Epis. Ch.
O-(orange) Platville Literary Club.
Gr-(gray) Plattville High School
L-(lavender) Platv'le Red Cross
Pi-(pink) St. Francis R.C.Church
Oc-(ocher) St. Martin's Luth. Ch.

larger scale can be made, with its homes, schools, churches, business houses, and other pertinent information indicated. The use of round colored dots on the map can indicate various institutions. Black could be used for farm homes, or on the village map the residences in that area. A good size for the dot is a quarter inch.

Having determined the color system for every important social organization, such as school, lodge, the various churches by denomination, granges, clubs, etc., make quarter inch round dots for each institution. With them indicate at every home any affiliation maintained with any group or community enterprise. This should be done for every home on the map. A glance can tell what organizations have memberships in each home. The completed community maps of both country and village areas show the total social connections of all homes with community institutions. Illustration # 1 shows how a section of such a map might appear, although obviously many of the homes on a community map would have many more dots showing community institutional relationship than are here portrayed.

If desired, similiar maps can be made to indicate other information, such as tenants and owners of property; or a school map; a Sunday School map, etc.. It is

also helpful to indicate with various colored lines the boundaries of school districts, small trade centers, or other areas of importance.

Since the surveyor is mainly interested in propagating the Church, more particular attention can be paid to a Church map, either separate, or combined with the community-social map. With this in front of him the pastor can ask himself and his parishioners certain questions. The first possible question is easily answered: "In what way are the homes on this map participating in the social life of the community?" The colored dots give ready answers. The socially isolated homes, those neglected, overlooked, or indifferent are quickly ascertained. Another question asked may be: "Why are certain homes socially isolated?" Other questions come to mind: "Why is the library used more by the people in the north section than in any other?" "Why have we so few Church members in the section West of the river?" "Why do most of our Church School children come from the East?" The maps are eye-openers. They are beginning to repay all the hard work necessary to make them, and to garner the information. The neglected areas stand out sorely. The

maps, and the revealed information, should act as incentives for social and religious action, action on the part of both priest and people.

Another obvious benefit is more efficient operation on the part of the Church. The extension committee can now chart its work scientifically, eliminating the bad taste of going into a district already well served by another religious group; or the possibility of wasting effort in a section that obviously will not read dividends. Not that dividends are the prime importance of the Church's work, but in an expansion program they must be considered. With these maps the whole program of the Church is put on an efficient, business-like basis which will interest the laity, especially the men, more than anything else.

It was said previously that the Church must serve the community, not its constituency. With the map before them the idea of serving the entire community instead of only Church members will become fertile in the minds of all the parishioners, and all will begin to work for the spreading of Christ's message and the teaching of the Church and her Sacraments. In other words, and effective, energetic, and enthusiastic parish program can be instituted.

Having in mind our community we recognize it as a distinct area, different perhaps from any other area in the country in many ways. Because of this the survey must be adapted to the particular conditions prevalent. A survey, though, in any area can be as complete in coverage as time is available for obtaining the needed information. The following survey sheets have been compiled from numerous sources. In each case care was taken to list only the very pertinent questions which should be asked, and it is assumed the director of the survey will add such questions as apply to his particular district. If a less concentrated survey is necessary because of time or expense involved the questions here given can be used in part, and a fairly good survey can still be obtained. The questions are planned so as to be adaptable to all situations.

CHAPTER V

THE SURVEY QUESTIONNAIRE

V.

THE SURVEY QUESTIONNAIRE

A SUGGESTED PROCEDURE OF SURVEY

1. Size up the community in a general way.
2. Have conferences with local rector for cooperation, or if rector is making survey, obtain interested and competent lay-help.
3. Map out course, plans, and procedure. Set dates for completion of various sections of the survey.
4. Make arrangements for personal conferences with:
   a. The county clerk: for population data, a Plat Book of county, a list of town, village, city, county and township officers and addresses.
   b. The county assessor: for valuations.
   c. The county agricultural agent: for open country data.
   d. The county Superintendent of Schools.
   e. Local city officials.
   f. Local business men to help determine trade areas and other information.
5. Arrange for personal calls on local pastors of other churches, get their aid and cooperation and confidence.

6. Prepare large accurate county and village maps on which to mark information.
7. Take time to make the survey worth-while. Plan all details carefully.

THE GENERAL ASPECTS OF THE COMMUNITY

1. Write a history of the town and the area in a brief form, covering population, racial, and religious changes, economic influences, and social conditions.
2. Write a brief statement of the present status of the town and its surrounding country area, its peculiarities, its physical set-up, etc.
3. If any hamlets or villages are within the "community" area, note their size, relationship, and pecularities.
4. Describe the municipal government.
5. List municipal projects and utilities, with a brief description. (example: power, gas, parks, police, fire dept, telephone, schools, hospitals, theatres, newspapers, recreation, etc.).
6. List the commercial aspects of the community. (example: banks, stores, factories, transportation, etc.).

7. List all churches, missions, and preaching stations in the community; state their location, whether they have a full or part time minister, and the regularity of services. Give a statement on their influence individually upon the community.

FARM HOME SURVEY QUESTIONNAIRE

1. Name of family. Date.
2. Address.
3. In or near what neighborhood or village.
4. Where do they trade?
5. Are the residents owners or tenants?
   How long have they resided here?
6. What is the nationality of the family?
   What language is spoken?
7. What is the size of the property?
8. How much of the soil is fertile? How much is submarginal? How much eroded? How much is farmed? List the crops raised.
9. Is the water supply adequate?
10. Is the drinking water inspected for purity?
11. Are the toilet facilities sanitary?
12. Does the family appear healthy?
13. Are the roads passable all the year?
    What is the type of road?
14. What are the conditions of the buildings?
15. What Church does the family attend? Regularly?
16. What recreational and social participations do the members of the family enjoy?
17. What newspapers and magazines are read?
    Do they use library facilities?
18. List the names and ages of each member of the family, including help, their particular interests, organizational memberships, and school and grades.

VILLAGE HOME QUESTIONNAIRE

1. Name of family Date.
2. Address. Village
3. Are the residents owners or renters?
   How long have they resided at this address?
   How long in the community?
4. What is the nationality of the family?
   What language is spoken?
5. What is the general condition of the property?
6. Are there modern lighting and plumbing fixtures?
7. Where does the family do most of its trading?
8. Does the family appear healthy?
9. Where does the breadwinner work?
   Is he satisfied with his working conditions?
10. What participation does the family take in civic affairs?
11. What recreational and social participations do the members of the family enjoy?
12. What newspapers and magazines are read?
    Do they use the public library?
13. What Church does the family attend? Regularly?
14. List the names and ages of each member of the family, including help or boarders, their particular interests, organizational memberships, and school and grades of each child.

THE COMMUNITY QUESTIONNAIRE

A. CIVIC CONDITIONS.

1. Is there a worthy civic spirit?
2. Are there directed and planned civic activities?
3. List civic organizations and their functions.
4. List needed civic organizations, and the need.
5. Is there a strong division of social classes?
6. Is church sectarianism strong?
7. How is the crime situation?
8. List public relief institutions.
9. Is their work correlated?
10. What newspapers are read, and do they influence the public mind?
11. What is the condition of the library? Is it much used? What kind of books are most popular with the public? What is the community "reading level"?
12. Are there any non-cooperative groups within the community? (Such as a particular religion, race, or political group).
13. What percentage of the population vote?
14. What political conditions exist?
15. Are taxes just, collected fairly, and used properly?

16. What is the general condition of the city government? County government?
17. What police and fire protection is there? Is it adequate?
18. List civic-minded organizations. (Those differing in major emphasis compared to those under question number 3).
19. What community problems present themselves? What civic improvements are needed? What is being done about these problems?
20. What part does the Church play in promoting better civic conditions? What part could it play?

B. HEALTH CONDITIONS

1. Are the people in this area generally healthy? List any epidemics within past five years.
2. What percentage of absences in school attendance were caused by illness?
3. Is there a local functioning board of health?
4. Is there a local health nurse?
5. Is there a health program conducted within the school system?
6. List county health provisions, such as physician, required inoculations, quarantine precautions, health campaign, clinics, etc.
7. What is the attitude of the people towards city and county health officials?
8. Are there any cooperative medical movements?
9. What are the local hospital conditions?
10. Are doctors easily available?
11. What improvements are needed? What can the Church do towards attaining these improvements for the community?

C. SOCIAL CONDITIONS

1. What are the general social conditions?
2. Are there socially-minded community leaders?
3. Is there much juvenile deliquency? What efforts are made to combat it?
4. What suitable public recreational facilities exist?
5. Is there a community center? What is its conditions and effectiveness?
6. What organizations sponsor uplifting social programs?
7. List needs of community to better social conditions, and the part the Church can play in sponsoring improvements.

D. EDUCATIONAL FACILITIES AND PROVISIONS

1. What is the physical condition of school plants?
2. What is the educational rating of the schools in the community?
3. What is the condition of playground equipment? is there a directed playground program?
4. Are the teachers well-trained and of good character?
5. Is there an effective parent-teachers group?

6. What tie-up has the Church with the school curriculum?
7. Is there a vocational guidance program in the community?
8. How effective is absentee follow-up?
9. What adult educational provisions are there?
10. What community educational functions are promoted?
11. What provisions are made for open-country children's education?
12. What percentage of high school graduates are in college, or are college graduates?

E. INDUSTRIES

If in the village proper, or elsewhere in the community there are any industries, a census of their influence should be made. There should be a list of the firms, their products, the number of people employed, and the type of person employed (such as migrant or resident, male or female). If the industry is seasonal or subject to shut-downs, that too ought to be noted. The census should list the name of the owners, and their residence. Describe the dependence of the community upon the firm economically. The surveyor must be especially alert for the working conditions, health measures, and safety precautions, profit sharing arrangements, or any other item that might have a social, physical or moral influence upon the community.

An industrial census should reveal much the Church can do to stablize labor-capital conditions in the community.

F. ECONOMIC CONDITIONS

The pastor's files should include a yearly statement of the economic conditions of the community for future reference and comparisons. This information

will indicate the dependence of the community upon county, state, and national conditions. The area may be self-supporting, or again it may be in need of much welfare aid during depressions. If conditions can be foretold by these yearly appraisals the pastor can anticipate needs, and meet them.

Such questions as these are helpful:

1. What are the conditions of the natural resources? Are they conserved, exploited, controlled?
2. Is there sufficient employment for all who need and want it?
3. How many must go outside the community for work?
4. Do the young people have economic opportunities?
5. Are wages and salaries in keeping with living costs?
6. What welfare agencies function, and are they effective?
7. What efforts are made by the Chamber of Commerce towards better economic conditions?
8. Note any radical changes in population or industrial conditions during the past year.
9. What can the Church do to improve local economic conditions? Can it point the way?

CHURCH SURVEY QUESTIONNAIRE

-To be used for every church in the area-

Name of Church. Parish or Mission?

Location Diocese

Minister Address

PROPERTIES

Church building: material, style, no. of sittings.
type of organ, type of heating,
is it adequately furnished?

Parish house: material, size, type of heating.
Is it adequate for social purposes?
Has it adequate kitchen facilities?
Does it possess sanitary lavatories?
What use is made of it?

Rectory: material, type of heating,
Does it have modern improvements?
Is its location good in regards to the Church buildings?

CONDITION OF PROPERTIES

Exteriors Interiors

Roofs Lighting

Yards Bulletin board

Parking facilities Valuations

Comments.

WORSHIP SERVICES

Are there regular Sunday Morning services? Evening?

What are the types of services, and the hours?

List mid-week services, special services, and hours.

Attendance: Sunday Morning average..

Sunday Evening average..

Mid-week average..

Special services average..

What type of union services are held during the year?

What percentage of this church's congregation attended?

Are corporate communion, or similiar services held during the year for various groups?

What experiments in various service hours, or types of services, have been held?

MEMBERSHIP

List the families, baptised persons, confirmed persons, communicants, by number. Give the number baptised, and number confirmed for this year, three years ago, eight years ago, twelve years ago.

List the number received by transfer from other churches, other communities but same denomination, from the cities, from the open country, and from villages.

What is the basis for membership?

AGE DISTRIBUTION OF MEMBERS

	Male	Female
No. of children to age 12.		
No. of young people 12 to 18.		
No. of adults 18-30.		
No. of adults 30-50.		
Number of adults 50 and over.		

OCCUPATIONAL DISTRIBUTION OF MEMBERS

	Male	Female
No. in professional group		
No. in clerical and business		
No. in agricultural group		
No. in skilled labor group		
No. in unskilled labor group		
Others		

LOCATION OF RESIDENCES OF MEMBERS

	Male	Female
In village where Church is.		
In other nearby villages.		
In open country.		
Number of inactive members in open country.		
Number of inactive members in villages.		
Total number on membership roll.		

THE MINISTER

Give the name and age of every pastor who has served this church during the past fifteen years. Indicate the length of his pastorate, and the place he located when he left this parish.

What was his salary? Did it include the rectory?

Is the present pastor a resident of the village where the church is located?

Does the minister give full time to this church?

If not, give a list of the other churches, missions, or preaching stations he serves, and the distances to these places.

If these other churches (or missions) have any direct bearing upon this community, give data for them similiar to that collected for the main parish church.

Is an automobile provided by the Church?

Is travel allowances given?

How many miles does the minister travel in fulfilling his duties each week?

How long has the present minister been in the ministry?

From what college did he graduate?

From what seminary did he graduate?

What degrees does he possess?

FINANCE

What are the total receipts for parochial purposes?

How does this compare with past years?

How much aid comes from Diocesan headquarters?

How much is remitted to the Diocese during the year?

How many pledges has the church this year?

What is the per capita pledge?

What proportion is given to Missions?

What is the current operating expenses?

What is the current indebtedness?

What type of method is used to obtain finances?

What is the per capita giving for village residents?

What is the per capita giving for open country residents?

RELIGIOUS EDUCATION PROGRAMS

Church School:

List number of pupils and teachers for past five years.

Is Church school maintained during the whole year?

If not, what months does it operate?

What is the average attendance of pupils?

Is ther an Adult class? Average attendance?

Is there a cradle-roll or pre-school group?

What week-day religious education is provided?

Is there a teacher's training course given?

Daily Vacation Religious School:

Is there a vacation school?

How many years has it been in operation?

Are the teachers properly trained?

What has been the success of the school?

Materials:

What materials and courses are used in both Sunday school and vacation school?

What materials seem to be lacking?

Are the class rooms properly equipped?

General:

What missionary education is carried out in school?

What type educational program is carried out in the general Church program, such as study classes, etc.?

What percentage of Church School pupils are from the open country area?

Are the buildings and facilities adequate for the school?

YOUNG PEOPLE'S ORGANIZATION

What type of young people's programs are conducted?

What is the average attendance at their meetings?

How often do they meet?

What social and recreational programs are conducted for the young people?

Is there a corporate Communion for the young people?
Is there an affiliation with a national young group?
Is there a religious stress to their activities?
What effort is there to bring other young people of the community into the Church?

GENERAL AND MISCELLANEOUS QUESTIONS

Is there systematic evangelism aimed at reaching all unchurched families in the entire community? Describe.

Is there systematic pastoral work conducted in all parts of the parish-community?

How many persons have entered professional Christian work from this parish during the past ten years? Describe.

What is the general "spirit" of the parish?

How many missions and/or preaching stations have been opened by this Church in this community, or elsewhere, during the past five years? Describe.

How many closed? Why?

What percentage of the official board of the parish are residents of the open country or nearby villages?

What is the nearest church of this denomination? Is there cooperation between this church and the other nearby churches of this denomination?

Does the membership of this church include people of all social classes, or is it a "class" church?

List types of cooperation this church has had during the past two years with: other denominational churches; the Diocese and National Church; community organizations?

Has there been any obvious lack of cooperation with other groups?

Is competition for members strong between this church and others?

What effect has the "Full Gospel" type of church had on this one?

Is a definite program planned each year, and carried through, by the official board of this church? Describe.

Is this program definitely a "Sunday" program, or does it carry through to every day of the week?

What methods are used to improve the spiritual lives of the members of the parish?

What lay-training is carried on by the church for definate church work? How are these trained persons used?

Has provision been made for the church to "carry on" if the regular minister was prevented from holding services? Would there be a loss of spirit if an interim occured between changes of ministers?

CHAPTER VI

PUTTING THE SURVEY TO WORK

VI

PUTTING THE SURVEY TO WORK

It is a matter of wonder sometimes why it is that people in rural areas will come to a village to trade, or to attend social functions, yet find it "hard" to get out to Church. Why is it ruralites are vitally interested in the elections of the township and county, but show no comparative interest in the activities of the spiritual center? The answer probably is because trading and social events and elections affect their everyday living. Each in itself is a factor having a definite relationship to every one of the residents in the area. The Church by failing to make its program applicable to every day existence, by failing to have a community outlook, makes but a mild ripple on the surface of the community life.

Unless the Church's life is extended into the life of the community, it will not live. The Church cannot live alone, for it is a gregarious institution. Our American Church sometimes wonders why the rural Church in England is so successful. Obviously one of the reasons is the stunting competition among the denominations in this country, especially in the small

towns. That might account for some of the lack of success here, but does not prove why the English Church is successful. The reason is the English Parish Church is a community affair. The whole of English rural life revolves about the country parish. And where this for some reason is not true, the parish suffers more than the Church. Naturally there are centuries of tradition behind this relationship, which the Church in the United States my desire but with few exceptions never attain. The evident fact the reason the English rural parish is successful is it extends its life into the community, and the community develops its life around the village Church. America must learn to extend its parishes in the same manner.

If the active membership of all the churches in any community is totaled up, and then subtracted from the entire population of the area, the largeness of the number of unchurched will be amazing. The Church must extend itself into the life of the community by additional activities if these people are to be drawn into God's Kingdom.

"It is generally agreed that local social problems are not matters of party politics but are questions of justice, righteousness, and the welfare and dignity

of man. As such it is proper for the members of the parish churches to take Christian attitudes and action on such problems as public health, education, race relations, industrial and agricultural questions, the various court systems, civil liberties, the public assistance program, and other phases of men's social relationships."[1] Such a vision, if had by all, could extend the influence of and increase the membership of our Church. There must be more forums and discussion groups both among our own people and in cooperation with civic groups upon the problems of the community. There must be sermons, speakers, literature, and publicity on the means whereby local civic conditions can be made a matter of Church interest. The use of the parish hall for worthwhile civic activities should be pushed vigorously. People's attention must at all times be focused upon the place of the Church as a leader in improving mankind's conditions.

It is a point of discussion whether the Church ought merely to lead and point out objects for improvement, and leave the method to those best fitted for the task; or whether the Church should be an active agent in the method and execution of improvements.

---

1. "Our Parish Serves its Community", a pamphlet of the National Council, pg 11-12. This booklet contains a fine list of suggestions for Church-community cooperations. Price 5 cents.

Perhaps local conditions will determine the answer to this question. At any rate, the Church--both rector and people--should be up in the forefront as a civic-minded institution. The parish house should not be used only on Sunday and occasionally during the week. It should be buzzing with activity every day, every hour of the week. And if the programs in progress there are correctly directed, the attention of those attracted by the parish house activities will be drawn to the Church, its Worship, and its devotional exercises and directions. Too often there is an active parish house program but no attraction to the spiritual side of the Church. This lop-sided program is disastrous, for it not only is a drain upon the resources of the Church to no avail, but it also develops an opinion in the minds of unknowing people that the Church is merely another social agency or club.

The writer once had a welfare worker remark: "We are both working for the same end". This may be true, but only in part. Both are interested in the social welfare of mankind, but the Church is also interested in man's soul, and only in the Church can man find the means for salvation. The natural method could be, obviously, a close cooperation between the Church and social agencies, but with the Church maintaining and

and manifesting its true and final purpose for existence---the salvation of men's souls. Its purpose is not antagonistic to the social aims of the welfare worker, but rather in sympathy with them; yet each group ought to know and appreciate each other's purposes, and to cooperate to that end.

The Church is an interpreter of life to mankind. It must have a vision beyond that of the individual's soul, and must see all the intricacies of the complex life of today. The Church must inject the Christian way of life into all community matters. Health, education, recreation, welfare, politics, government, the home, are all of vital importance to the individual, and if the Church as an institution claiming to be interested in the welfare of individual's souls, fails to recognize the influence these matters have on each soul in the community, it fails in its task. It must assume responsibility by inserting Christian principles into all factors that govern man's life. Not to do so is to fail our Master.

Study for a moment our Lord's life. He was interested in the ordinary things that make up one's existence. He drew his parables from living examples and experiences everyone has. He did not need many words to teach his truths, for examples did the teaching.

Preaching to the rural people must be like that. If preaching is but many words, with expounding and explaining and scolding and pleading, the voice of the speaker falls only on the ears of a faithful few. On the outside are hundreds who have no connection with the Church today because the Church does not speak their language. This is especially true in the rural areas. Jesus ministered unto people, he healed their wounds, gave them sight, comforted their sorrow. Unless the Rural Church does likewise, it disguises its message so it cannot be heard. It camouflages the Christian truth. It must do its preaching by actions as well as words.

"The country church must be made the vital center of the life of the community, and held responsible to spiritualize both its own departmental life and also the organized agencies of the community".[1] To catch this vision, and to organize our rural parishes with this in mind will make the rural work of our Church grow and prosper. It will propagate our Episcopal Church but even more important it will bring the spirit of Christ into every resident of the community.

Our particular ethos, our polity, our entire organizational set-up is easily adapted to rural work.

---

1. From a joint report of a meeting of a committee on Rural Church work of the Methodist Church, and a committee appointed by the Dept. of Rural Church of the Board of Home Missions and Church Extensions, Episcopal Church. Quoted by Goodwin, Op.Cit. pg 79.

Where a concerted effort has been made, success has followed. Our only trouble is our lack of aggressiveness. The clergy and laity must propagate the Church, for certainly no one else will. One way of doing this is to develop the community-mind in the Church. A very practical suggestion as to one means of this is that given by so many of our leaders: teach the people that their actions do not represent only actions on the part of a single parish in a single community, but rather a part of the great world-wide Anglican Communion. The writer has come across active Episcopalians in some towns who did not know one iota of the scope of our Church. When once the Presiding Bishop was refered to, a member of a rural mission corrected the "mistake", and told us the name of their Bishop was_____, giving the name of their Diocesan, and that he was not called "Presiding Bishop", but "Mr. Bishop". Perhaps the incident is trivial, but it illustrates an all too prevalent condition---ignorance of the magnitude of the Episcopal Church and the fellowship of the world-wide Anglican Communion. It is no wonder there was no feeling for community responsibility there. Perhaps this incident unfortunately illustrates another condition---failure of the clergy to educate their people, and to give them a vision that creates a spirit of missions, and of progress.

CHAPTER VII

THE SPIRIT OF PROGRESS

VII

THE SPIRIT OF PROGRESS

Our great desire is to stimulate rural Church expansion. No such program can succeed, however, without two basic principles of foundation.

1. Develop among the clergy, and among the parish members a great, undefeatable missionary spirit.

2. Employ constructive methods to undergird the Church, its program, its message, so the future years will not bring failure because of poorly laid foundations.

The use of these two principles in a systematic, business-like manner ought to insure success.

The congregation must be imbued with the idea of the necessity for the Church in the life of the individual, the community, the state, and the world. The Church is the promoter of improved morals and healthy living. Sermons citing examples of civic uplift through Church efforts ought to be preached occasionally. Stimulation from the clergy towards making a public improvement, for example, will bring a feeling of worthwhileness of the Church among the people. With a closer relationship with the Church once established the spiritual side can be stressed, and a desire will appear to learn more of the truths the Church teaches.

Above all the Sacramental need of the soul must not be neglected. Too often the Church becomes a civic center without becoming a soul saver. In those areas where Protestantism has held strong sway the necessity for Sacramental life must be brought patiently before the people's eyes. We have not only a treasure of "Sacraments generally necessary to salvation" but also if properly presented we have, and I speak with fullest reverence, the greatest drawing card possible. Too often we forget our own particular message in our endeavors to copy usual Protestant methods of attracting people. The Sacraments ought to be a drawing card, for they are something we can offer better than any other church body. With a full understanding of what our Church teaches, we should never experience a feeling of defeatism. The Episcopal Church becomes more than just another Church with a "nice" service. Our true heritage: history, doctrines, Sacraments, accomplishments, progress, programs, value, must be taught if we are to create a "great undefeatable spirit" of progress. Out heritage is richer far than any other communion, but as long as we do not stress it, we are but another denomination with a "nice" service. We must educate the people to be proud of their Church, and desirous of spreading it.

A particular parish comes to mind whose pastor for twenty years was the only spark-plug, and this one spark-plug probably never was "cleaned and re-set". He not only was priest and preacher, but choir director, treasurer, pledge-obtaining committee (the Every Member Canvass was evidently considered impractical), sexton, and probably jack of all other duties. When the pastor finally resigned the church was at a loss. The few faithful members who remained had no idea of how to run the affairs of the parish. It was two years before a regular clergyman could be obtained, and in the meantime the "old guard" clung grimly on, hoping for better times. This story illustrates a graphic truth of church management. A church without constructive methods will soon falter. Someone has said in running the affairs of a church "an amatuer job half-done is better than a professional job well-done". Bishop Sanford of San Joaquin has said he would rather take twice as long to find someone to do a church job than to do it himself, or to hire it done. It all boils down to a practice used by the most successful clergymen, and that is to create jobs for the parishioners. The more people there are doing work for the church, the more healthy will be the parish.

Behind all progress of the Church is real heart devotion to the cause of Christ. "Unwillingness to let the Church down and see the cause defeated can accomplish wonderful results when linked to true devotion. Sustaining the Church is never a matter of dollars and cents alone".[1] It is, instead, a great spirit of "Go Forward Christian Soldiers".

---

1. James F. Riggs, in a pamphlet of the Committee on United Promotion, General Council of the Presbyterian Church in the U. S. A. entitled "Financing the Rural Church".

CHAPTER VIII

RURAL PARISH EXTENSION

VIII

RURAL PARISH EXTENSION

Goodrich Fenner describes the parish as "An outpost of God's Kingdom and membership in it is regarded as being 'faithful soldiers and servants' of Christ Jesus".[1]

Being thus an "outpost" of the Kingdom, the parish must be missionary minded, and the message it proclaims must be a missionary message, full of potency, and self-perpetuating in its energizing power. The parish must prove its value, and must show the Church's spiritual power and importance. To use the Presiding Bishop's Forward in Service slogan for 1942, 'The World must be evangelized for Christ'. The very word evangelize causes many people to turn away unless they realize the full meaning of the word.

The Episcopal Church Clergy have usually shunned all spectacular methods of spreading the Church. Our service was "decently and in order", but unfortunately our incomparable liturgy has many times become our "intolerable liturgy". Revivals have been decried because they were bad tasts, but for some reason the word evanglism has become synonymus with revival.

---

1. Op.Cit. pg 85.

Our service is a collection of the highest and best in worship experience from all ages, but people must be educated to know how to use it and benefit by it. Evangelism is indeed revival, but it need not be in bad taste.

In the Tennessee hills, one of the strongholds of the "Bible Belt", the Roman Church is growing fast by using "revival" methods that are not in bad taste. True, they would not appeal to a sophisticated urban dweller, but they do appeal to the rural folk of Tennessee, for the revival speaks their language. The people are responding, and the Roman Church is enlarging its sphere.

ROMAN PROGRAM

Two or more priests come into a village, set up a motion picture machine, and entertain the crowd that gathers with a short but amusing comic strip. Then a religious picture, such as those produced by Cathedral Films, is thrown upon the screen. This is followed by the singing of familiar hymns of the Bible Belt. When enthusiasm is raised, one of the priest speaks to the crowd, then questions are asked, some of them obviously planted, but it all creates interest and it does spread

knowledge. When enough people have been attracted to the "revival" mission, and perhaps a few lapsed Catholics brought back into the Church, there is constructed an attractive, small but well appointed building. This permanent church, putting to shame all others in the vicinity, with its beauty and majestic service plus interestingly presented instruction classes soon convert the village people into loyal Roman Catholics. The run-down, unattractively presented program of the Protestant churches are obviously outclassed.

The Roman missionaries respect the intellegence of the people in these communities. Obviously many of these people are not highly educated because of lack of opportunity. But it is not the lack of education that is used for the basis of this missionary effort. It is rather based upon a respect for the people's intellegence, for each and every one of them can think, and does think. Each is interested in what is effecting his daily life. The Roman Church is beginning to talk in their language. One of the natives of this area stated to a representative of one of our seminaries whose students held services in the missions in the district: "For years the students have been practizing on us. We are tired of being practized on". The Roman Church instead of insulting these people by

"practizing" on them, is sending trained priests into the area, to teach and to convert the people. This is a revival, and our Church can take a lesson from it.

The parishes of our Church must be'revivalized', particularly those districts where we have entered timidly, and in which we have carried on a disheartening program. The lack of priests, properly trained and equipped for rural work, does handicap our efforts. But there is no reason why evangelizing laypeople can not help a parish priest carry on a "revival" program in much the same manner as the Roman Church is carrying on in Tennessee. The program must begin at home, with the stirring-up of the people of the parish into energetic "soldiers and servants" of Christ Jesus. Then two by two, either priest and priest, or priest and layperson, or even layperson and layperson supervised and assisted by the priest, go out and spread the fire of our spiritual heritage to all the outposts of the community. Example after example can be found where a group of devoted laymen and women have given their Sundays to the spreading of the work of the Church by traveling into the rural sections and holding services and Sunday schools in homes, rented buildings, and formerly closed church buildings.

Fenner point out[1] that people are wary of campaigns. They have developed a deaf ear to them. As he states, though, evangelizing should not be a "campaign" conducted by a parish, but "should be a normal and basic element in the life of each parish, as normal as its church school or its finances". But this normal condition must be filled with the energizing power of the Holy Ghost to go out and preach the gospel to the world.

It is vital, of course, that the clergy be alert to all opportunities and possibilities. No parish will grow, no parish will expand its spiritual energies if its parson is content with but meagre effort. First of all the clergyman must be filled with the power of the Holy Ghost, and with fire and enthusiasm, conscious of his mission, and deadly in earnest about it. He must "convert" his people to a "normal" program of church extension. Then with the help of devoted laypeople, go out and "revivalize" his parish. The methods of the old revival are somewhat outmoded, but their fire is the main thing that is lost. The vision of the old sawdust trail preacher is before us, but the Old Old Story can be presented with new methods.

---

1. Goodrich Fenner. Op.Cit. pg 86

NEW METHODS

For a number of years our association was with a nationally known advertising agency. In this work one fact was stressed and restressed upon the clientele: over 80% of all a person sees he remembers, he only remembers about 10% of what he hears. In other words, Illustrate, and illustrate graphically. This is the crux of the advertising methods in America today. People would rather see than read. It is because of this reason Forth has increased its circulation a thousandfold. It is this reason that has caused all popular national magazines to increase their circulation. Watch anyone when he picks up the latest issue of a magazine. What does he do first? He looks at the pictures, ads and all. Pictures catch the eye. Then the person reads first those articles or ads whose pictures are most attractive.

The Church needs to illustrate. Our religion must be pictured, not only in magazines, not only in taking photographs of our activities, but our whole service and programs must be "pictures". We must illustrate what we believe, we must illustrate what we teach, what we hold to be vital to a man's spiritual health.

Bishop Lewis of Nevada tells of a manner in which he illustrates the Church. At one of his visitations he has the priest celebrate the Eucharist. During the service Bishop Lewis stands at the back of the church building and explains what is happening, and why. It is done very reverently, yet the graphic illustration of what we believe makes a profound impression upon the worshippers. Thereafter the Holy Communion means a great deal more to them.

The Rev. Irwin Johnson, rector of St. John's Church, Detroit, is one who practices illustrating in a different manner. Although a city church, his method is applicable to rural districts. Each year he spends many dollars taking pictures of the parish activities. Each year the best of these pictures go into a profusely illustrated brochure, which is sent to all people connected with the parish, or who should be or who might be interested. There are many other priests like this, who believe in illustrating, and have found if done properly, it pays.

Not only must our activities be illustrated, but our beliefs as well. A lesson can be learned from Church School workbooks that teach by pictures. Another lesson comes from our Roman frieds who print Mass Books

for the congregation with pictures illustrating the service, and the why and the wherefore. Short cryptic phrases describe the service which is given in full in English. For those who want a more detailed explanation of the pictures there are pages elsewhere telling the reasons for that particular part of the service. But it is the pictures that first attract attention, and make the person want to know more.

This is all well and good, someone says, but in a rural parish we have no money to spend on picture taking, and upon the printing of brochures, or having plates made for illustrating services. This complaint is not unjustified. But in the advertising agency it was also pointed out to skeptical clientele that returns will be directly proportionate to the investment. If two or four hundred dollars are spent each year, as many rectors spend for illustrated brochures and other means of illustrating, the returns, as they know, more than covers the cost. A rural parish cannot lay out this much at once. But what ever amount is spent, must be well spent, if possible under someone who knows the business of advertising. The presentation must be well directed, else the returns will be small. Above all, whatever is done, <u>have it done well</u>. No poorly done job ever paid dividends.

No small parish can print an illustrated Prayer Book, or a book illustrating the Holy Communion service. But a number of small parishes together might do this. Or a movement could be started to have some organization sponsor such a publication. A small parish often times cannot spend enough for advertising and illustrating, but many small parishes together can. Advertising does not necessarily mean weekly newspaper announcements. It means rather a directed, well-planned evangelizing program to expand the missionary zeal of the parishioners which in turn will soon cause an expansion of missionary effort among all in the parish.

The National Council within the past few years has done a great deal towards illustrated advertising. All these illustrated pamphlets ought to be used. They might not all appeal to each one personally as individuals, but remember some of them will appeal to everyone, and each of them will appeal to someone. One person cannot judge who that somebody is who may be made Church-conscious, and Christ-conscious by some brochure that might be discarded as not attractive. Use them all, use them as an advertising man would--- well directed, well spaced, and often. A repeat slogan sells. A continued program sells. If local illustrations and news are tied-up with National Council illus-

trations, and if there is a live, functioning program in the parish center, the expansion program will strike home.

Raimundo de Ovies in his book The Church and The Children[1] continually sets forth the idea that a person must dare to be unusual. This does not mean spectacular to the end that only curiosity is aroused, but spectacularly directed presentations that "catch", as the advertiser states. We must have a revival, but it must be dressed-up twentieth century style. No one sells a product by using nineteenth century advertising. So the first method of Church extension is Illustrate Your Religion.

To one's mind comes various ramifications of this illustrating program. There are many. One of these ramifications, however, is vitally important even though obvious. It will come out of the program previously outlined, but it will also sustain that program. It is Illustrate Your Religion Personally. If we become living illustrations of the spiritual forces we spread, what better illustration can be found? If the whole parish illustrates their religion, how can that parish help but grow? If every Episcopalian became a

---

1. Morehouse Gorham, N.Y. 1941.

"moving picture" of the faith he declares, our Church would soon reach the rural unchurched in great strides. To quote Goodrich Fenner again "As members of the Church we are fond of the phrases 'numbers do not mean anything' and 'The Episcopal Church wields an influence that is out of all proportion to its numbers'. It is agreed that numbers do not mean everything, but they do mean more than we wish to imply when we make the statement".[1] How perfectly true this is. Everyone rejoices when in the rural field there is a Confirmation class of ten in the little mission. Yet if every member in that mission were personally living illustrations of Christian life, that ten would be ten times ten.

The necessity of personal evangelism is more urgent today than ever before. There is a story told of a new rector who was asked by many people how many he had in his Confirmation class. He did not announce the number at once, but on the Sunday before Confirmation classes were to begin he stated: "I have two members in my class, my son, and an ex-convict. How many members do each one of you have in <u>your</u> Confirmation class?" Our people must be instilled with the truth that they are living illustrations of the faith of the Church. If their illustration is unattrative, it will not bear fruit.[2]

---

1. <u>Op.cit.</u> pg 89.
2. We commend to the reader the section on the Personal Evangelism Plan, pgs 88-97 in Goodrich Fenner's book (<u>op.cit.</u>) for a detailed and helpful method of living illustrations for Church extension.

CHAPTER IX

RURAL CHURCH SCHOOL

IX

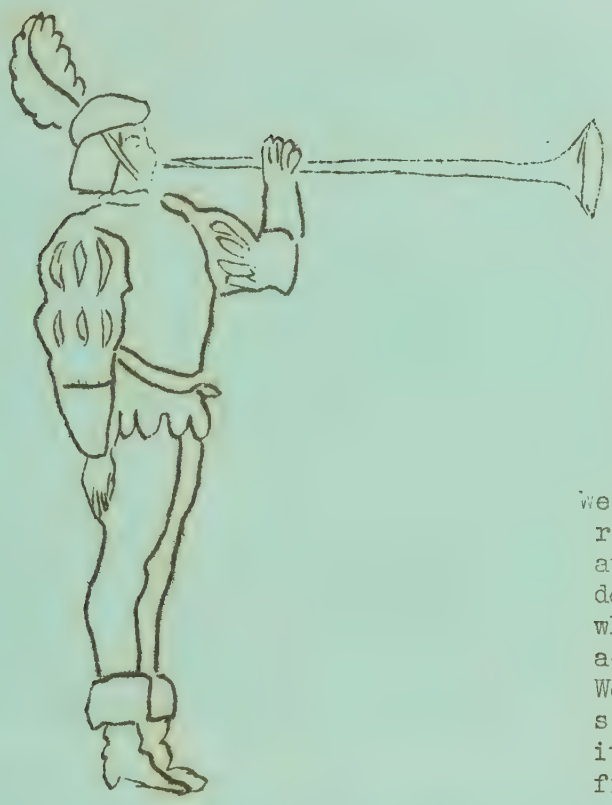
RURAL CHURCH SCHOOL

The strength of the future Church lies in educating the children of today. It is of utmost importance the Christian truths be spread with competent vigour among the rural youth; and likewise important is the developing of a loyalty to our own Church. Then too, if a contact is made by the Church with the children of the country, it is only a matter of months before the whole family becomes interested in learning more of the spiritual, moral, and social values offered by it. Religious instruction from a practical sense precedes all other religious obligations, for it is the foundation of all the Church offers.

The difficulties of urban religious education become multiple in the rural areas. Distance, plus the difficulties of transportation, is the chief handicap. Yet these children must be contacted. Another difficulty is the dependence of farm families upon the help given them by the children. To a rural family, children are an economic asset. To send a child away for an hour's Sunday School session, plus the time going and returning, is literally an economic loss to the father. Rarely, then, can a farm child attend the parish Church in the village.

Samples of mimeographed sheets used by Miss Florence Pickard, of Boise, Idaho in her Rural Church School by Mail.

FEBRUARY NEWA BULLETIN



I hope you have been wondering what has happened to your Lessons, because that means that you have been sorry they have not come. I meant to warn you last month that they would be late, but I am afraid I forgot to do so.

You see I have been way to New York and back. I attended a Conference there which lasted three weeks. We were all people who are Directors of Churches by Mail like the one to which you belong. I wonder if you even remember the name of ours, I use it so seldom. Do you? It is The Good Shepherd Church by Mail.

We were studying how we could make our Lessons more interesting so that you would write to us and say: We want to be like Jesus, therefore we are saying our prayers regularly and studying. We want to be like Jesus and help other people. We want to belong to His great Fellowship and therefore we want to be baptized as we know that is what He commanded us to do.

So you see we worked hard at the Conference. In fact we went to school again and had classes just as you do. We had to tstudy books and write lessons. Think of that ! But we had fun, too.

We went shopping in the big stores and ride in the buses and went to the theater (not the movies, although we did do that, too. But to the real theater where you actually see the actors and actoresses walking around and talking. We also heard Grand Opera where they sing all the parts. Have you ever heard it over the radio? It comes on Saturday from noon until four or after.

To what other radio programs do you listen? What are your favorites? Would you like to have Sunday School Lessons broadcast over the radio? That was one of the things that I studied in New York.

#"

Read your Lessons for each week and learn a Bible verse. I like the story of"The Lost and Found" in the Primary stories. Older Juniors can you figure out how many grains of wheat you will need by the time you get to the sixty-fourth square? I also like the story " Lord, What Can One Man Do?"

Letn starts next week with Ash Wednesday, February 18th. I shall be sending you some special material soon and also your mite-boxes. I am expecting great things from you this year.

SERVICE FOR THE MONTH

Fix up a table with a picture or plant on it, or use a cross if you have one. Take turns at being the Leader. The leader stands by the table and the others stand facing him.

Leader: "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

The Lord be with you.

All:And with thy spirit.

Leader: Let us pray. (Kneel.)
O God, who has taught us that what we do is worthless unless we love you and all your children, send your Holy Spirit into our lives so that we may love you more perfectly and show our love for you in the way we act towards others; through Jesus Christ our Lord.

All: Amen.

All: Repeat the Lord's Prayer.

Leader: O Lord, open thou are lips.

All: And our mouth shall show forth thy praise. (Stand.)

All repeat the children's creed.

I believe in God above,
I believe in Jesus' love,
I believe His Spirit. too, comes to teach me what to do.
I believe that I must be kind and gentle, Lord, like thee.
Amen.

Sing Hymn 368, verses 10 and 11. If you do not know the tune, just say it together, or have the leader say the first three lines and the rest of you respond with: Hear us, Holy Jesus.

Make us brave without a fear,
Make us happy, full of cheer,
Sure that Thou art always near:
Hear us, Holy Jesus.

May we prize our Christian name,
May we guard it free from blame,
Fearing all that causes shame:
Hear us, Holy Jesus.

LENT 1939

February 22nd is Ash Wednesday, the first day of Lent. There are forty days in Lent, and it is a time of preparation for Easter and the whole year as Advent is a time of preparation for Christmas.

Jesus spent forty days in the Wilderness praying and planning how He would carry out His ministry. It was there, you remember, that Satan tempted Him, for Satan is always trying to get people to do things his way instead of God's way. But Jesus refused to listen to him.

During Lent we, too, should plan how we can become better citizens in the Kingdom which Jesus came to establish. It is like this. Suppose you and your family were going to take an automobile trip, you would first decide where you wanted to go, and then you would get out the maps and plan the best routes to take and the places where you wanted to stop for the night. After that you would have the car greased and fresh oil and plenty of gasoline put in. After that you would pack your bags and away you would go. Now you might take the wrong turn by mistake, but because you know which the right road is, you can ask questions and get back to it. Or something might happen to your engine and you would not reach the town where you had planned to stop. Still you would go on as soon as the car was ready because you would know your destination.

So it is with our lives. We must plan where we want to go and the best way to get there and then we must prepare for going. So during Lent we do just that. We need Jesus' help so we pray to Him. We need to think more about other people and less about ourselves so we give up candy or ice cream or the movies and take our pennies and put them in our mite boxes so that other children can hear about Jesus, too, and become citizens of His Kingdom. Or perhaps we take over a special task for mother or father and perform it faithfully. But what ever we do, we do cheerfully because we want to become better members of God's Kingdom. Then we get the good habits so firmly fixed that during the rest of the year whenever temptations come to us, we are all ready to say:NO! NO! NO!

So decide right now what <u>you</u> are going to do this Lent to become better citizens of the Kingdom and then start right out to practice them and don't give up no matter how much Satan tempts you. Just keep right on praying, and then you, too, can say as Jesus said:" Be gone, Satan! it is written, you must worship the Lord your God, and serve him alone."

The best answer to this problem is the Church School by mail. But an infant compared to the century-old Church Sunday School, it nevertheless has shown great growth and tremendous possibilities. The main obstacle is the lack of proper materials available. Few Church School courses are adaptable to Rural Church School by Mail use. Consequently it calls for much time and ingenuity on the part of the Religious Education director to plan and mimeograph material for all ages. There is an R.E. course, however, recently brought out, which adapts itself splendidly to this type of religious education. It is the St. James' Series, published by St. James' Church, New York. The material is excellent, and each page is perforated, so it can be detached and mailed to the children. Not only is it attractive in format and subject matter, with fine printing and illustrations, but it is also attractive in price. It should help answer the perplexing problem of material. It will not completely eliminate the mimeographed sheet, but it will cut down greatly in the time-consuming planning of courses, of making illustrations, writing questions, and preparing stories. The teacher's book gives adequate suggestions for the director to expand in his mimeographed

letter and instruction sheet. It contains home-aids, for cooperating between mother, child, and teacher, which is fundamental in teaching the child Christian truths.

The National Council Church School Units are also excellent in suggesting programs, studies, and activities. These units call for more resourcefulness on the part of the director, which in a Church School by Mail means more time with the mimeograph machine. Yet there is a certain value to mimeographed news sheets and worship suggestions sent to the children, for it brings the personal touch into the "school" that would be normally lacking.

CHURCH SCHOOL BY RADIO

Some rural priests, like the Rev. O. W. Nickle, of St. Philip's Church, Clifton, Arizona, utilize the radio to reach the isolated children. He conducts a children's Sunday School of the Air every week, in which the child can follow the service, joining in the hymns and responses simply by writing in for a service sheet. The mailing list thus obtained, other materials can be sent to the children, and an intimate contact obtained.

This successful "radio priest", in charge of the work of our Church in Eastern Arizona, has used the radio for nine years to reach the isolated. His present program is highly successful, and he offers the following suggestions to those experimenting with this type of Church expansion:

1. Stick to a close schedule in all its detail. This not only makes the program more interesting, but also worth-while. Ad-libbing is not appreciated by either the listeners or the radio technician. If during a scheduled broadcast occasion rises where fill-in time is necessary, let the expert radio technician do it.

2. It is best to have no long period of any one thing, which is one of the faults of the Sunday Service broadcast.

3. Use children's prayers for children's services. If these children are kept in continual contact by the mails, the services with the prayers and hymns can be sent to them, for them to follow and to participate in during the broadcast.

4. The music ought always to be inspiring, and familiar. If a good choir or a boy or girl soloist is not available, use recorded music. It is recommended the opening and fade-out music always be the same.

5. Present the Bible story from a basic English translation, possibly even in the priest's own words, written out. Lessons can follow the recommended ones of a religious education course by mail, if there is correlation between radio and mail.

6. The sermonette should be generally topical, and some mention of a current event makes a contact between the Priest and the children.

In his work, the Rev. Mr. Nickle has made innumerable contacts with isolated homes. It has been the means of opening additional preaching stations where hitherto no Christian services were conducted. It has brought many requests for the Church's administrations.

In many rural fields the Episcopal clergy must proceed slowly, else the people "fear Rome", he writes. Unless the Church is known, it is sometimes best at first not even to wear a clerical collar. Soon there will be confidence built up in the clergyman through the "prayer meeting" held at preaching stations that are outgrowths of the radio work. Before long there will be a request for Baptism, burial, or Marriage. The service before the event can be used for a talk about what will happen at the special service. Vestments and candles and the cross can be explained, and Fr. Nickles writes, "thus when I put on robes they

already trust me, they know what is to follow, and when a cross is used, or candles lighted, they see the beauty and value through understanding eyes and not those of prejudice and suspicion. A grand show will work in a city church where people expect it, but in the country a rural man wants to worship God himself. In our democratic Church the clever and earnest priest will always go no faster than the most cautious member of his congregation."

Adapting the methodology to each particular area must be left to each individual priest. But the radio is one sure means of making inroads into the rural sections. People write in for prayers used, and they can be sent the Prayer Book with instructions on how to use it, and with the prayers they requested marked for them. The Children's Hour also is valuable in that it gets away from the religious racketeer who use the radio for their own profit. The program must not be supported by making requests for money to the listener. The money will come in voluntarily if the program proves itself. It should be supported by the Church's membership, or possibly sometimes a proper type sponsorer may be found.

A great value of the Children's program is the

great number of adults contacted by it. Fr. Nickle tells of many adults that have come into the Church through the children's program, and he is not alone in this. Practically all of the successful radio priests would affirm this.

To give a practical suggestion and aid to this section, one of the schedules of the radio program of our Church in Eastern Arizona is given. The music on this particular day was recorded owing to the sudden illness of a boy soloist who was scheduled to sing.

The Children's Hour, brought to you each Sunday afternoon at this time by the Rev. O. W. Nickle, of the Protestant Episcopal Church in Eastern Arizona.

Opening- record # 1 U-128. I Love to tell--2.05		4.02:05
Intro--"Between the dark and the---------- .30		4.02:35
Hymn- #6 U-124. Sweet Hour of Prayer-------2.05		4.05:25
Prayers----------4.00		4.09:25
Hymn---#4 B-142 Rock of Ages----------2.30		4.11:55
Bible Story---Saul's Story----------7.00		4.18:55
Hymn---#5 U-162 Glorious Things----------2.30		4.21:25
Sermonette--"Jig Saw Puzzle"----------5.00		4.26:25
Hymn---#5 U-128 Softly now the light-------1.55		4.27:20
Announcements and Blessing(Pry.Bk.)--------1.00		4.28.20
Fade out on #1 U-28 I Love to tell---------		4.30:00

Most of the prayers in the service are taken from the Book of Common Prayer, but among those used that are not from this source are:

"Let us thank our Heavenly Father for all his goodness to us":

Thank you Father for happy days so bright and fair,
Thank you Father for home and food and loving care,
Thank you Father for trees and flowers and birds
that sing,
Thank you Father for every bright and lovely thing.

"With folded hands and heads bowed down, Dear Lord we come today: Help us to think of Thee above and teach us how to pray---

Our Father--

Then the Holy Cross Prayer: O my God I love Thee, O my God I thank Thee, O my God I'm sorry, O my God bless my neighbors, O my God bless me.

Then the Sacred Heart Prayer-- O Lord Jesus Christ, meek and lowly of heart, make my heart like thy heart now and all the days of my life, Amen.

Some others that are used:

Jesus Christ is my Saviour, He loves me, He wants me to love Him, I will love Him, I do love Him.

Day by day, Dear Lord, of Thee three things I pray, To see Thee more clearly, To love Thee more dearly, To follow Thee more nearly, now and forever, Amen.

The Children's Creed.

Whether by mail or by air, the Church School for rural children must have personal calls by the religious education director and by the priest of the parish. Miss Florence Pickard, of Boise Idaho, in charge of the Rural Church Schools for the Isolated in that District personally calls upon each family on her list at least once a year, and if possible, oftener. She works in conjunction with the priest of the area where the children are located, and he too makes calls upon these families. In this manner children can receive Baptism and Confirmation instruction. In many homes where the family has become Episcopalian through the children being members of the Church School by Mail, the priest comes to celebrate Holy Communion. Neighborhood areas often have their own Episcopal Mission, held in the farm homes, reading the services themselves as directed by mail, and using such aids as Forward Day by Day, and Home Prayers. This latter is a successful method of spreading the Christian message and doctrines among rural folks, and was developed by the Rev. Allen Clark of Danvers, Mass. It is an effective way of nurturing the devotional life of the isolated ruralites who find it difficult to come into the village for Church services. Personal messages

written by the rector on a space provided maintains a close personal relationship between pastor and flock. "Home Prayers" has been so successful that its circulation has grown tremendously since it was started by this forward looking rural priest.

RELIGIOUS VACATION SCHOOL

In the small neighborhood districts of a rural parish, or in the small village communities surrounding the trade center of the parish area, summer Religious Vacation Schools can be held. This is an old standby, now far beyond the experimental stage, but not used as much as it ought to be. The Missionary District of Nevada is a strong supporter of this method of religious education, and each year conducts many vacation schools in the small unchurched communities. Many excellent courses are available. The Diocese of Michigan, among others, has published a number of fine vacation school courses.

The greatest stress should be put on the type of teacher obtained to conduct these schools. Although one teacher can run a school, two are better, but both ought to be trained teachers, trained in pedagogy and with experience in handling children. If adequate

care is made in selecting teachers, the results will be more than worth the extra expense that might be involved, and the future of the vacation school will be assured. If at all possible, teachers should be secured who are schooled in the Episcopal ways and beliefs, and whose personal life is one of true Christian example. The teacher's knowledge of religion, of the Sacraments, of the methods of fruitful worship will create an atmosphere the children will sense, and to which they will respond.

Care should be given to the selection of a proper place for holding the school. If no church or school building is available, a store building or possibly a private house can be used. But there should be a place for devotional worship, an organ for singing, plenty of grounds for recreation, and adequate room for study and work. Blackboards are almost a must, desks or proper height tables and chairs are necessary, and an assembly room should be made available.

The school should be organized under the priest, or a local committee for the purpose of sponsoring such a school. The children can be enrolled on forms similiar to those used in public schools. Funds may be raised by special projects during the year; by contributions; even by tuition. The teachers should not have to bother

with finances, however, except to receive the tuition fees or to take up a collection. The children should be graded, determined by the number of teachers and helpers available. To expect satisfactory results the school ought to be divided into at least two grades. If materials are not easy to obtain in the vicinity, they can be brought in by the school, and sold to the parents for the use of the pupils. Above all, a properly prepared curriculum must be made before the school is started, and it should be carefully adhered to, except where minor changes might be necessary. Religious instruction should not be neglected. This is a Religious Vacation Church School. Too many schools become means of "entertaining" the children, and they receive no spiritual help from the activities.

The school day starts with devotions, if possible conducted by the priest. The Holy Communion could even be celebrated often, with some of the service explained as it progressed. If a priest is not always available, a layreader might read Morning Prayer. Time should be taken at the early part of the school's session to explain the why of devotions, and the manner of following them to the soul's health.

Most of the morning will be used in teaching Christian doctrine, explanation of the services of the Church, directed Bible lessons, instructions on how to pray, learning of hymns for different occasions and Church seasons, the life of Jesus, and the history of the Church. Illustrated slided and movies can be used, as well as many pictures and costumes. The children will probably want to dramatize what they learn, which is excellent in that it permanently fixes in their minds the subjects they have been studying.

Suggested Daily Program[1]

8:30 Holy Communion, or Morning Prayer. Congregational responses, prayers, singing.
9:00-9:15 Recess, going to classes.
9:15-10:00 Christian Doctrine.
10:00 Recess. Which can consist of directed games, health lessons, a series of simple sewing lessons or handicraft instruction.
10:30 Bible, History.
11:00 Picture study. Lantern slides, movies, drama, pictures on lives of Jesus, Mary, the Saints, etc.
11:30 Singing, Learning new hymns, singing old ones.
11:50 Clean-up period.
12:00 Noon devotions, and dismissal.

---

1. Adapted from O'Hara, The Church and the Country Community. Pg 65.

CHAPTER X

RELATIONSHIP WITH THE NEWER SECTS

X

RELATIONSHIP WITH THE NEWER SECTS

In many of our rural districts the new and somewhat emotional sects are gaining tremendous numbers through a concentrated effort to "win men to Christ". Despite our personal feeling toward these groups, it must be admitted their tremendous success indicates two things. First, there is a spiritual starvation in the areas in which they are successful. Second, they are presenting their religion in a more effective manner than we are presenting ours.

It is no secret people are more apt to be attracted to some emotional display than to reason, especially if an emotional religion is the only "release" from the tiring work of the day. But the continual growth of these sects must indicate they have something which holds their people.

Thomas Alfred Tripp[1] states that the people who are originally attracted to the "Holy Roller" type of

---

1. Home Missions and Social Trends pg 33. "Religious Trends Among the Underprivileged, People in Town and Country". A Booklet published by The Home Missions Council. 1939.

church are the underprivileged.

> "Over one-third of the American farmers are in the definitely disadvantaged class. Slightly less than one-third are relatively well-off and the other third struggles in between trying to keep out of the former group and endeavoring to get into the latter. The rural town maintains approximately these same proportions and furnishes its full share of that 'one-third of a nation which is ill-housed, ill-clad, ill-nourished."

There are a number of reasons for the success of these emotional type churches, Mr. Tripp states. The members of them seek a release from, and desire an escape from reality. But it has been their cultural and moral state that forced this psychology upon them. There is among them a feeling of inferiority, both economically and socially. The emotional type religion gives them a chance to express themselves. Poverty is the greatest cause behind the loss of cultural morale which makes a large gap between this group and the average American. Isolation is another factor which creates a wall between this group and ourselves. Their isolated condition is not necessarily geographic, but may be social, economic, or racial as well. But this isolated condition develops a stinted culture. Mobility is another reason for loss of cultural contact with typical American life. This likewise leaves its economic, social and educational scars. These people

then develop from one or more of these reasons a religious antipithy with the older, more established denominations, and they are attracted instead, to the emotional religious groups.

The small emotional sects are growing, even though their numbers are small. It was but a few years ago we can remember the struggling Church of God on the outskirts of town that now is a large, flourishing and respectable group. The sects do grow up, and after having attained maturity, they become "respectable" and then give way to another newer sect in the field.

It seems to be a cycle, this growing of sects. Tripp, in reviewing our nation, points out the Colonial days when the Church of England, and later the Episcopal Church served all classes at first, but gradually there arose economic and cultural classifications, and the hoi polloi, the poor farmers, the backwoods residents were forgotten by the Church. These neglected people turned to the "Methodists with their revivals and jerks, the Baptists with their gospel songs and rousements, the Presbyterians with their harsh damnation theology and the Congregationalists of Calvinism, witchcraftry and Blue Law fame. These were the "Holy Rollers " of that day." [1]

---

1. Op.Cit. pg 36.

These new groups began to grow. They began to pay their ministers, who were thus able to obtain better education, taught their people, became comfortable and cultural, and before long these Colonial "Holy Rollers" grew into mature denominations. The Episcopal groups, the first to become "mature" sought only the "best people", and instead of the former one hundred percent coverage in the rural field it once had in Virginia and the Carolinas, it had in 1939 only 601 rural churches. It was doing excellent work, yes, but its coverage was small compared to the 9,046 rural churches of the Presbyterians, Baptists, and Methodists.

But history repeats itself. The Colonial "Holy Rollers",becoming mature, began to seek the "best people" themselves, and again the hoi polloi were neglected. New sects sprang into being to meet their need, the Nazareens, the Disciples, and others. These too are now "mature" and seeking the "best people". Today in the sections of the underprivileged, both rural and urban, are found the Holiness, Pentecostal, Apostolic, Four Square Gospel and many others, growing into the lives of these people. Eventually, if the cycle continues, these sects will "mature" and others will spring up to take their place, and America will find more and more denominations in the religious field.

Tripp continues on this subject:

> "We recognize, therefore, the historic place and the cultural significance of the erratic sects for if it were not for them the disadvantaged farmer and village dweller--and the underprivileged city dweller, for that matter--would often have no church. If we lack the necessary sympathy and refuse to worship with those with whom we would not engage in social diversions, perhaps the spirit of God raises up the little sects to fill a need created by our sin of neglect and class behaviour.
>
> Does such a trend have to be? The answer is, Yes, as long as our churches are so enmeshed in the secular order that they take on the cultural and economic patterns of our society. Though the 'Holy Rollers' of today will evidently become the liberal churches of tomorrow, one can only regret the fact that there should be such a great waste of time in the century or so of irrational and socially irrelevent struggle in the transition." 1

There is an answer to the problem. These people can be brought into the Episcopal Church. The Roman Catholics find these new sects no difficulty, for these sects act as "ground breakers" for the spreading of religion, and then through patient nurture these groups are quite often brought into the Roman Church. But Mr. Tripp, who is a Congregational-Christian gives six remedial suggestions, which can apply to our Church promotion as well as to any other religious group.[2] For the older denominations to grow among the disadvantaged rural people they must do these things:

1. Rise above their present cultural provincialism if they are to win the people who have lost their morale. They must be all inclusive.

---

1. Ibid. pg.36
2. Ibid. pg 38

2. Their evangelism must begin with social action and rural education so that the cultural standards, economic status, and religious appreciations of these people can be elevated.

3. Learn to talk the language of those who lack the culture and morale we are fortunate to possess. They must learn to hold effective fellowship with farm hands, sharecroppers, low-income renters, poor land owners, etc., in a warm atmosphere of worship.

4. Recognize the historic and social significance of the little sects, giving them what cooperation and fellowship possible. As long as we fail to lift the masses from their poverty, we must have patience with the "Holy Rollers" during their adolescence.

5. Face history in shame since their lack of solving the economic and cultural and religious problems of rural life has brought about this condition, and has created so many sects.

6. Go out after and get the poor, the religious poor.

CHAPTER XI

CONCLUSION

AND YEARLY ANALYSIS QUESTIONNAIRE

XI

CONCLUSION

The matter of Rural Church difficulties has been discussed, and methods of solving the problems of this field through surveying and analyzing the community have been offered. Likewise new methods and ideas for Rural Church expansion have been presented. In conclusion a yearly analysis questionnaire is included as a means of "check-up" for each of us as we go from one year's efforts into the next. Such a "check-up" is only valuable if it gives stimulus and not discouragement. The writer can remember a little hand printed card placed conspicuously upon his father's office desk. It read "Let disappointments be taken as a stimulant". So must a check-up be. One priest of our acquaintance stated he never fully realized the magnitude of his work until he surveyed and analyzed his community, and then used and reused the lessons it taught him.

Sometimes one is reminded of a song of last century England entitled The Country Parson's Lament,[1] which goes in part:

---

1. Words by H.W.B.Reid, published in the Scottish Students Song Book. Bayley and Ferguson. London 1897.

Give me back my gown and trencher
That were once so dear to me;
Better is that life Bohemian
Than respectability.
Oh!This black coat chafes me sadly
Roman collars scrape my chin,
And 'tis hard to get ideas out
When there is nothing in.

It is sincerely hoped the material presented in this paper has helped in some small way to solve some of the dilemna of rural work, by making it easier to

"...get ideas out
Because there is something in."

Be that as it may-----but it has been attempted to give suggestions that were for the most part pragmatic in that they have been tested and found workable. As a final aid there is offered an appendix of two sections, one "A Diocesan Program of Rural Work", the other "Suggestions for a Rural Parish Program". Both of these have come out of the National Council, but give in excellent form practical ideas and suggestions for the furthering of the spreading of Christ's Kingdom.

YEARLY ANALYSIS QUESTIONNAIRE

1. Have you used your survey information to your best advantage?
2. Has there been at least one service of worship and Church School each Sunday in all Missions and Preaching stations? List records of services, attendances and percentage of increases over last year.
3. How many lay readers have been trained to assist the priest? Give the record of each one, and personal observation. Set goals for lay-reader training and use for the coming year.
4. How many Sunday evening services and mid-week services have been held in each Mission? List services and attendances.
5. Have you systematically visited the farm homes in your parish, both of members and non-members? Have you a visiting committee among your parish members? Have they functioned? List results.
6. How many new Church members have been brought into the Church this year? List the manner in which each was brought in.
7. Has the Church School membership been increased? List attendance and meetings and other data for each mission.
8. How many new rural Church School by Mail members have been obtained?

7. Have you had [illegible] information to [illegible]
   next Saturday?

8. How close been to [illegible] goal [illegible]
   Church Census - each member in all Districts and location
   and potential? List number of persons, classified
   and percentage of increase over last year.

9. How many Lay readers have been secured to conduct the
   meeting? Give the record of each one, and percentage
   of conversion. Set goals for Lay-Readers training
   and use for the coming year.

10. How many Sunday evening services and mid-week services
    have been held in each District? Give details and
    [illegible].

11. Have you average highly visited the Team Leaders in
    your Parish, both at homes and con-ventions? Have
    you a visiting committee among your pastor members?
    Have they functioned. Let result.

12. How many new Church members have been brought into
    the Church this year? Give the manner in which each
    [illegible].

13. Has the Church pastor [illegible] your instance
    that attendance can meet the goal by that date for
    [illegible].

14. How many new Synod Canons [illegible] by Wolf members
    have been obtained?

9. How many teacher training classes have been held?
10. Are you familiar with the new Church School material and National Council material brought out this year?
11. How many study classes have been conducted in each Mission? List subjects, leaders, dates, attendance, and results.
12. Have you conducted any religious vacation schools? List places, date, teachers, attendance, results.
13. What publicity measures have been successfully used?
14. What community improvements have been successfully promoted by the Church? How many in which the Church participated but did not take the initiative?
15. Have the maps, filing systems, records, survey information been kept up to date?
16. Have definite strides been taken towards self-sufficiency in all Missions?
17. Has the interior and exterior appearances of all buildings been improved or maintained?
18. Has a successful Every Member Canvass or Roll Call been conducted in every Mission?
19. Have any new Missions or Preaching Stations been opened this year. Give details. Have any been closed up? Why?
20. What methods have been used to improve the spiritual lives of the parishioners? Their sense of corporate and private worship? Their religious practices?

11. How many study courses have been conducted in each
and additional research material brought out this year?

12. Are you familiar with the new Church School survey
and report?

13. How many teacher training courses have been held?

APPENDIX

PROGRAM SUGGESTIONS FOR RURAL WORK

A DIOCESAN PROGRAM OF RURAL WORK [1]

1. A Committee on Rural Work for the Diocese.
2. A campaign of education on country life and work.
   - i. Observance of Rogation Days.
   - ii. Articles on Rural Work in Diocesan magazines.
   - iii. Addresses on Rural Work at Diocesan conventions
   - iv. Exchange of pulpits by city and rural clergy.
   - v. Exhibits, charts, maps, plays and pagents on Rural life and work.
   - vi. Annual pilgrimage to some rural field in the Diocese.
3. Evaluation of Rural Work on the Diocese.
4. Promotion of effectiveness of clergy and leaders.
   - i. Diocesan conferences on Rural Work.
   - ii. Course on Rural Work at Diocesan summer conference.
   - iii. A representative from the Diocese at one of the National Rural conferences.
5. Strengthening of Rural Work by:
   - i. Use of trained layreaders.
   - ii. Annual preaching or teaching missions.
   - iii. Reviving an old or starting a new Church each year.
   - iv. Reviving or opening a new Church School each year.

---

1. Adapted from a preparation for Rural Work by the Dept. of Christian Social Service of the National Council.

1. A Committee on Local Work for the Library.

2. A Committee of Supervision on Country Life and Work.

3. Promotion of Extension Work in Universities and Colleges.

4. Direction of Educational Campaigns of Literature and Lectures.

5. Co-operation with Local Work by:

   The Section of Local Work.

   The Committee on Library Work.

6. Correspondence.

7. Publishing, Printing, Binding, Buying and Selling Supplies.

8. Exhibits and Museums.

9. Examination of Library Work.

10. Registration of Library Workers.

11. Advancement of Normal Work of Libraries in Universities and Colleges.

12. Relations of Normal Work to Library Schools.

13. Affiliation of Normal Work in Different Sections.

14. Relation of Normal Work to Local Work.

15. Relation of Normal Work to Work with Children.

16. Relation of Normal Work to Work with Foreigners.

17. Relation of Normal Work to Work with Negroes.

18. Relation of Normal Work to Work with Indians.

19. Relation of Normal Work to Work with Blind.

20. Relation of Normal Work to Work with Prisoners.

21. Relation of Normal Work to Work with Hospitals.

22. Relation of Normal Work to Work with Sailors.

23. Relation of Normal Work to Work with Lighthouses.

24. Relation of Normal Work to Work with Life Saving Stations.

25. Relation of Normal Work to Work with Lumber Camps.

26. Relation of Normal Work to Work with Mining Camps.

27. Relation of Normal Work to Work with Cattle Ranches.

28. Relation of Normal Work to Work with Sheep Ranches.

29. Relation of Normal Work to Work with Fruit Ranches.

30. Relation of Normal Work to Work with Cotton Plantations.

31. Relation of Normal Work to Work with Sugar Plantations.

32. Relation of Normal Work to Work with Rice Plantations.

33. Relation of Normal Work to Work with Tobacco Plantations.

34. Relation of Normal Work to Work with Coffee Plantations.

35. Relation of Normal Work to Work with Tea Plantations.

36. Relation of Normal Work to Work with Spice Plantations.

37. Relation of Normal Work to Work with Rubber Plantations.

38. Relation of Normal Work to Work with Gutta Percha Plantations.

39. Relation of Normal Work to Work with Chicle Plantations.

40. Relation of Normal Work to Work with Gum Plantations.

41. Relation of Normal Work to Work with Turpentine Plantations.

42. Relation of Normal Work to Work with Resin Plantations.

43. Relation of Normal Work to Work with Tar Plantations.

44. Relation of Normal Work to Work with Pitch Plantations.

45. Relation of Normal Work to Work with Oil Plantations.

46. Relation of Normal Work to Work with Coal Mines.

47. Relation of Normal Work to Work with Iron Mines.

48. Relation of Normal Work to Work with Copper Mines.

49. Relation of Normal Work to Work with Silver Mines.

50. Relation of Normal Work to Work with Gold Mines.

51. Relation of Normal Work to Work with Diamond Mines.

52. Relation of Normal Work to Work with Ruby Mines.

53. Relation of Normal Work to Work with Sapphire Mines.

54. Relation of Normal Work to Work with Emerald Mines.

55. Relation of Normal Work to Work with Opal Mines.

56. Relation of Normal Work to Work with Turquoise Mines.

57. Relation of Normal Work to Work with Pearl Mines.

58. Relation of Normal Work to Work with Coral Mines.

59. Relation of Normal Work to Work with Amber Mines.

60. Relation of Normal Work to Work with Jet Mines.

61. Relation of Normal Work to Work with Obsidian Mines.

62. Relation of Normal Work to Work with Flint Mines.

63. Relation of Normal Work to Work with Quartz Mines.

64. Relation of Normal Work to Work with Granite Mines.

65. Relation of Normal Work to Work with Marble Mines.

66. Relation of Normal Work to Work with Limestone Mines.

67. Relation of Normal Work to Work with Sandstone Mines.

68. Relation of Normal Work to Work with Slate Mines.

69. Relation of Normal Work to Work with Shale Mines.

70. Relation of Normal Work to Work with Clay Mines.

71. Relation of Normal Work to Work with Gravel Mines.

72. Relation of Normal Work to Work with Sand Mines.

73. Relation of Normal Work to Work with Dirt Mines.

74. Relation of Normal Work to Work with Mud Mines.

75. Relation of Normal Work to Work with Water Mines.

76. Relation of Normal Work to Work with Air Mines.

77. Relation of Normal Work to Work with Fire Mines.

78. Relation of Normal Work to Work with Earth Mines.

79. Relation of Normal Work to Work with Sky Mines.

80. Relation of Normal Work to Work with Heaven Mines.

81. Relation of Normal Work to Work with Hell Mines.

82. Relation of Normal Work to Work with Purgatory Mines.

83. Relation of Normal Work to Work with Limbo Mines.

84. Relation of Normal Work to Work with Nirvana Mines.

85. Relation of Normal Work to Work with Moksha Mines.

86. Relation of Normal Work to Work with Samsara Mines.

87. Relation of Normal Work to Work with Karma Mines.

88. Relation of Normal Work to Work with Dharma Mines.

89. Relation of Normal Work to Work with Artha Mines.

90. Relation of Normal Work to Work with Kama Mines.

91. Relation of Normal Work to Work with Moksha Mines.

92. Relation of Normal Work to Work with Samsara Mines.

93. Relation of Normal Work to Work with Karma Mines.

94. Relation of Normal Work to Work with Dharma Mines.

95. Relation of Normal Work to Work with Artha Mines.

96. Relation of Normal Work to Work with Kama Mines.

97. Relation of Normal Work to Work with Moksha Mines.

98. Relation of Normal Work to Work with Samsara Mines.

99. Relation of Normal Work to Work with Karma Mines.

100. Relation of Normal Work to Work with Dharma Mines.

v. Week-day religious education.

vi. Adoption of a 3-year program in each rural field.

vii. A Daily Vacation Church School program.

viii. Big-brother cooperation between city and country churches.

ix. Adopt "area plan" for ministry to all mission stations and isolated Church people in the Diocese.

6. Development of work among the Isolated.

7. Foster the Rural Workers' Fellowship and its publication the "Rural Messenger".

SUGGESTIONS FOR A RURAL PARISH PROGRAM

Prepared by the Division for Rural Work,
Dept. of Christian Social Service, National Council

I. Worship.
1. At least one service of worship and Church School each Sunday.
2. Services and Church School to be held by trained lay-reader in adsence of priest.
3. A regular mid-week service.

II. The Pastoral Ministry.
1. A survey of the community and its surrounding rural territory, made for the two-fold purpose of determining the bounds to which the ministrations of the Church might legitimately extend, and ascertaining the religious and social needs of the people of the area.
2. A regular plan of farmstead visitation participated in by both pastor and people.
3. A special pastoral ministry through educational and vocational guidance for young people graduating from high school and college and who are unable to find employment.

III. Religious Education.
1. An every Sunday Church School
2. Enrollment equal to parish membership, and an average attendance of two-thirds of its membership.
3. Provision for enlisting and training leaders for Church and Church School work.
4. Effective Home Dept. and Font Roll.
5. Religious Vacation School each summer.
6. Systematic mission study classes held regularly.
7. Missions regularly presented from the pulpit and in Church School.
8. Adult classes in religious education.
9. Classes on marriage and family relationships and civic responsibilities given from the point of view of the Church.

required by the Librarian for Annual Work.

4. [illegible]

1. A Journal and Minutes of Worship and Church Annual Meeting.
2. Services for Church School to be held by [illegible].
3. A regular Midweek Service.

1. A survey of the Community and the surrounding [illegible] of obtaining the Meeting House and [illegible] and the possibility of securing the [illegible] of the Community.
2. A Religious Education Committee for Young People [illegible] for both Meeting and People.
3. A special Committee for Young People [illegible] and Young Women [illegible] for Young People [illegible] ranging from High School and College and who are [illegible] to fit [illegible].

III. Neighborhood Influence.

1. An every Sunday Church School.
2. A Social Center open to people [illegible], and an [illegible] to be used by two-thirds of the membership.
3. Invitation for [illegible] and [illegible] Leaders for the Church and Church School Work.
4. [illegible]
5. Outlining Week-day School Work.
6. A [illegible] Study Classes held [illegible].
7. [illegible]
8. Week in Church School.
9. Small Groups [illegible] Fellowship.
10. Children's Meetings and [illegible] Relationships and [illegible] Relationships given from the point of view of [illegible].

IV. Program.

1. Definite plan and program, setting goals for the year's work, adopted annually by the congregation and held steadily before the attention of the church.
2. A definite program of worship and work for every sex group and age in the parish.
3. Assumption of responsibility for some part of the church program (i.e., regular stated service) by at least twenty-five percent of the members.
4. A dignified and businesslike method of financing the whole work of the parish through a budget made by the pastor and people and maintained by the income from pledges made in an annual Every Member Canvass.
5. Regular and systematic care of the buildings and grounds of the church, fulfilling a spiritual and civic responsibility.
6. An established goal for yearly increase in membership.
7. A program of personal evangelism as a normal part of parish activity.
8. Regular and carefully planned preaching and teaching missions.
9. A systematic plan of publicity through a parish or area leaflet and the town and country newspapers.
10. A systematic effort to extend the parish to the limits of the trade area of the community.
11. Constant effort to mix town and country peoples with a view to promoting a "community spirit" inclusive of the entire area.
12. A cumulative study of the social, moral and religious forces of the community, with the aim of constant adaptation of the program of the parish to the changing needs and opportunities as they may arise.

V. Relation to the Community.

1. Community service to be made a definite part of the parish program.
2. The church and parish house placed in the service of the community.
3. Promoting plans for community education in the fields of adults and social education, library service, pictorial and decorative arts, music, and drama.

4. Promoting plans for community welfare in the fields of case and relief work, health and recreation.
5. Foster a movement to extend the library and welfare services of the community to the entire rural area of the country.
6. Cooperation with local and nearby churches in community programs.
7. Cooperation with community welfare and cultural organizations.
8. Cooperation with local and county agricultural agencies.
9. Cooperation with county and state social agencies.

BIBLIOGRAPHY

BIBLIOGRAPHY

Brunner, Edmund deS. *Surveying Your Community*
Institute of Social and Religious
Research. New York. 1925

A well worked out detailed type of survey. This is a good book to use to obtain techniques and suggestions for various types of surveys.

Tested Methods in Town and Country
Institute of Social and Religious
Research. New York 1930

Village Communities.
Doran and Co. New York. 1927

Christian Rural Fellowship Bulletins. Various issues.
Christian Rural Fellowship. Room
111, 156 Fifth Ave. New York.

Colcord, Joanna C. *Your Community*, Its Provision for
Health, Education, Safety, Welfare
Russell Sage Foundation. 1941
New York. 85¢.

A very fine sociological study and survey book for diagnosing the community. Contains a splendid Bibliography.

Dawber, Mark A. *Rebuilding Rural America.*
Friendship Press. New York 1937.

De Ovies, Raimundo *The Church and the Children*
Morehouse Gorham New York 1941

Fenner, Goodrich R. — The Episcopal Church in Town and Country. The National Council New York. 1935. 160 pgs. 50¢

One of the finest books of its kind available. A thorough study of methods, problems, and solutions in particular regard to our own Church. Contains an excellent Bibliography at the end of each chapter.

Fry, C. Luther. — Diagnosing the Rural Church.

Doran and Co. New York 1924.

American Villagers.

Doran and Co. New York. 1926.

Galpin, C. J. — "A Method of Making a Social Survey of a Rural Community". Univ. of Wisconsin. Supplement Course 25. Sociology, Rural Life.

A very excellent mimeographed bulletin.

Gilbert, George B. — Forty Years a Country Preacher.

Harper and Bros. New York. 1939

Goodenough, C.L. — "A Survey of Brentwood, Calif., and its Environs". 1936.

(not published)

Goodwin, F. D. — Beyond City Limits.

The National Council. New York.

1926. 200 pages. 60¢.

A study of the relation of the Church to Rural life. Contains excellent material and illustrations of what can be done in rural work.

Home Missions Council "Home Missions and Social Trends". Home Missions Council, New York 1939.

"The Rural Pastor's Message to His People". 1942.

Hulsewe, C.H.; Hirst, S.W., and Clark,A.M. "A study of the Salinas, Calif. Valley Missions." 1936. (not published)

"Information Service" Various issues. Dept. of Research and Education. Federal Council of Churches of Christ in America.

Lindstrom, David Edgar. The Church in Rural Life. The Garrand Press, Champaign, Ill. 1939.

Morse, H.N. The Social Survey in Town and Country Areas. Doran and Co. New York. 1924.

The Country Church in Industrial Zones. Doran and Co. New York. 1922.

Morse, H.N. and Brunner, Ed. deS. The Town and Country Church in the United States. Doran and Co. New York. 1923.

National Council. Various publications and pamphlets upon the subject. A complete list of these can be obtained from The Book Store, 281 Fourth Ave. New York.

O'Hara, Edwin V. The Church and the Country Community.
The Macmillan Co. New York 1927.
A Roman Catholic book with some helpful suggestions.

Report of Community Survey. The survey sheets used by the Methodist Church Board of Christian Education.

"Social Action" A magazine of the Congregational and Christian Churches. 289 Fourth Ave. New York. various issues.

Summary of the Cooperative Interchurch survey of the Intermountain Area. 1942.
A mimeographed publication of the Home Missions Council, N.Y.

Survey of a Community The survey sheets used by the American Baptist Home Mission Society.

Samuelson, Clifford L. A survey and analysis of the community and churches of Lancaster, Wisc. (not published)

Teague, Margaret W. — Forward Into Rural America.

The National Council. Recent.

A study book of rural Church work Much source material, and practical suggestions for lay study of the problem. 112 pgs. 25¢

Rural Messenger, The — A magazine on rural work by

The National Council, Dept of

Domestic Missions.

Very excellent material.

GTU Library
3 2400 00687 0384

LIBRARY USE ONLY